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MARRIAGE
SERVICE

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A FORM

FOR THE

SOLEMNIZATION

OF

MATRIMONY;

COMPILED

BY THE REV. T. P. BULL,

AND THE

REV. T. ADKINS,

FOR THE USE OF THEIR RESPECTIVE CONGREGATIONS;

WITH A PREFACE,

CONTAINING DIRECTIONS RESPECTING THE STEPS TO BE TAKEN BY THOSE WHO ARE DESIROUS OF ENTERING UPON THE MATRIMONIAL STATE, IN A MANNER CORRESPONDENT WITH THE LEGISLATIVE ENACTMENTS WHICH HAVE RECENTLY BEEN PASSED IN REFERENCE TO THAT SUBJECT.

SECOND EDITION.

SOUTHAMPTON:
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1841.

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THIS compilation originated in the circumstance of the pastors of two Independent Churches consulting together on the mode of solemnizing matrimony. It occurred to them that a form would be preferable to an extemporary performance, and that it would be desirable to adhere, as closely as possible, to the one which has been in use for so many years, and to which many are attached by prejudice and habit: besides which, there is much in it peculiarly solemn, and admirably suitable to the occasion: they have therefore adopted it, omitting a few passages which they judged superfluous or improper, and adding what the new marriage act requires.

It was thought best to print it, though intended only for their own congregations, that those persons who applied to them to be married might have an opportunity of perusing it previously to the performance of the ceremony; and that those who think it worth while to enquire, may see a specimen of the manner in which they intend to make use of that privilege which a wise and liberal government has conferred upon them.

REGULATIONS

&c.

In every case of marriage in England, after the last day of June, 1837, (unless it be by licence or special licence, or after publication of banns, according to the rights of the Church of England,) one of the parties must give notice, according to a form prescribed by the act, to the Superindendent Registrar of the District, within which the parties shall have dwelt for not less than seven days next preceding the date and delivery of such notice; and if the parties dwell in the Districts of different Superindendent Registrars, they must give the like notice to the Superintendent Registrar of each District.

Blank forms for such notices may be had and filled up at the office of the Superintendent Registrar, who will enter the notice in a book kept by him, for which he will receive one shilling.

After seven days from the entry of the notice, (if the marriage be by licence,) or of twenty-one days, (if without licence,) the Superintendent Registrar will, upon request, issue a certificate according to a form in the act, if he see no lawful impediment; for which certificate he will also receive one shilling.

The Superintendent Registrar may grant licences for marriage in any registered building within his District, or in his office; and for every such licence he will be entitled to receive three pounds, in addition to the value of the stamps used.

Before the licence is granted, one of the parties must appear personally before the Superintendent Registrar, and (in case the marriage notice was not given to him) must deliver to him the certificate of the Superintendent Registrar to whom such notice was given;

and the party so appearing must make oath, or a solemn affirmation or declaration, that he or she believes there is not any impediment to the marriage, by reason of kindred or alliance; and that one of the parties intending marriage has had his or her usual place of abode within the District for at least fifteen days, previously; and where either of the parties, not being a widower or widow, shall be under twenty-one years of age, he or she must also make oath or a solemn declaration or affirmation, that the consent, required by law, has been obtained, or that there is no person having authority to give such consent.

Every licence must be on a ten shilling stamp; and every affidavit, affirmation, or declaration, on a stamp of two shillings and sixpence.

Stamped forms for licences and declarations will be kept by the Superintendent Registrar.

No marriage (unless it be by licence) can be solemnized or registered until after twenty-one clear days from the entry of the notice; and whenever a marriage shall not have been solemnized within three calendar months after the entry of notice, such notice, and all the proceedings thereon, will be void; and no marriage can take place until a *new* notice shall have been given, an entry made, and a certificate issued in the manner before mentioned.

The Registrar of marriages will, on receiving notice that his presence is required, go to the place where a marriage is to be solemnized (if within the district duly registered, or at the Superintendent Registrar's office) and require of the parties the certificate, or licence, to be delivered to him. If one of the parties live in another district, there must be a certificate from each Superintendent Registrar; the Registrar will then allow the marriage to be performed in such manner as the parties may see fit.

It must be with open doors, between eight and twelve o'clock in the forenoon, in a place duly registered in the manner prescribed by the act, and there must be present two credible witnesses, at least.

In some part of the ceremony, the declarations and words of the act set out in pages 10 and 11, must be used, or the Registrar cannot register the marriage.

The marriage being solemnized, the Registrar will immediately

enter it in his book, and the parties married, the officiating Minister, the Registrar, and the two witnesses will sign the entry with their *names and surnames at full length.*

The Registrar will, for every marriage solemnized in his presence, be entitled to ten shillings, if by licence, and five shillings, if not by licence.

It is incumbent on the minister who performs the ceremony, to see that the building in which the marriage is solemnized, be registered, and that it be the same building mentioned in the notice and certificate, and that a Registrar be present; for if these requisites be wanting, or if the twenty-one days, or seven days, as the case may be, from the entry of the notice, shall not have expired, or if more than three months shall have elapsed, the officiating minister will be *guilty of felony.*

FORM OF

SOLEMNIZATION OF MATRIMONY,

&c.

It is proposed, that at the time appointed, the persons to be married shall come into the body of the chapel with their friends, and there standing together, the man on the right hand, and the woman on the left, the minister shall say—

DEARLY beloved, we are gathered together here, in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency; signifying unto us the mystical union that is betwixt Christ and his church; which holy estate Christ blessed with his presence, and first miracle, that he wrought in Cana of Galilee, and is also commended of the apostle Paul, to be honorable among all men, and therefore is not, by any, to be engaged in unadvisedly, lightly, or wantonly, but reverently, discreetly, advisedly, soberly, and in the fear of God.

It is proposed that the minister then address the following charge to the persons about to be married.

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are united together, otherwise than God's word doth allow, are not joined together by God; neither is their matrimony lawful.

Then the man shall say in the presence of the Registrar and witnesses,

I do solemnly declare that I know not of any lawful impediment why I, A. B. may not be joined in matrimony to C. D.

In like manner the woman shall say in the presence of the same persons,

I do solemnly declare that I know not of any lawful impediment why I, C. D. may not be joined in matrimony to A. B.

The minister shall then say to the man,

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love

her, comfort her, honor and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer, I will.

The minister shall then say to the woman,

N. WILT thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer, I will.

Then the minister shall cause the man with his right hand, to take the woman by her right hand, and to say after him as followeth, in the words prescribed by the Act.

I CALL upon these persons, here present, to witness, that I, A. B. do take thee, C. D. to be my lawful wedded wife.

Then, loosing their hands, the woman, with her right hand, taking the man by his right hand, shall likewise say after the minister; also according to the words prescribed by the Act.

I CALL upon these persons here present to witness, that I, C. D. do take thee, A. B. to be my lawful wedded husband.

Then (if the ring be used) the man, having put the ring on the fourth finger of the woman's left hand, shall say,

THIS ring is given and received as the token and pledge of my having taken thee to be my wife.

The minister shall then say,

FORASMUCH as A. B. and C. D, have consented together in holy wedlock, and have witnessed the same before this company, agreeably to the word of God, and according to the Act of Parliament, in that case made and provided, I pronounce that they be Man and Wife together, in the Name of the Father, of the Son, and of the Holy Ghost. *Amen.*

It is proposed that the minister add this blessing:

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that, in the world to come, ye may have life everlasting. *Amen.*

The minister shall then read the following Scripture, unless he choose to deliver an address suitable to the occasion.

Ephesians v. 1—5.

BE ye therefore followers of God, as dear children;

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Hebrews xiii. 4.

Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge.

Hear what the holy Scripture says relating to the duty of husbands.

Ephesians v. 25—33.

Husbands, love your wives, as Christ also loved the church, and gave himself for it;

That he might sanctify and cleanse it with the washing of water by the word;

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

So ought men to love their wives as their own bodies: he that loveth his wife loveth himself.

For no man ever yet hated his own flesh; but nourisheth it and cherisheth it, even as the Lord the church:

For we are members of his body, of his flesh, and of his bones.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

This is a great mystery: but I speak concerning Christ and the church.

Nevertheless, let every one of you in particular so love his wife even as himself.

Colossians iii. 19.

[Husbands, love your wives, and be not bitter against them.

1 *Peter* iii. 7.

Likwise, ye husbands, dwell with them, according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.]

Hear what the Holy Scripture says, relating to the duty of wives.

Ephesians v. 22—24.

WIVES, submit yourselves unto your own husbands, as unto the Lord.

For the husband is the head of the wife, even as

Christ is the head of the church; and he is the saviour of the body.

Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

1 *Peter* iii. 1—6.

[Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives;

While they behold your chaste conversation coupled with fear.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement.]

It is proposed that the minister shall then conclude with the following prayer, unless he pray extemporary :—

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives end; through Jesus Christ our Lord: who has taught us to say,

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power and the glory, For ever and ever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

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